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# The Review of Religions

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## CONTENTS

*Pages.*

IS MAN BORN FREE?
—Hazrat Khalifatul Masih, II ... 205

REUNION AFTER DIVORCE
—Malik Maula Bakhsh ... 207

GREAT BRITAIN AND THE MUSLIM POWERS 213

INTERNATIONALISM AND ISLAM
—Mr. Muhammad Hussain, B. Com. ... 218

THE PRINCE OF CHIVALRY ... 223

SOME QUESTIONS ANSWERED ... ... 225

OUR LONDON MISSION ... ... ... 229

NOTES AND COMMENTS ... ... 240

Family Life in Russia—Women in Germany Persian Women—Historical Value of the Gospels—Some Results of Compulsory Sterilization.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

*"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## IS MAN BORN FREE?

**It is an article of our faith that as far as human actions are concerned, man is neither wholly free nor wholly bound. He is free to the extent that he deserves to be rewarded or punished for his good or bad deeds, and he is bound in so far as he cannot exceed the limits set by God. God does not predestinate anyone good or bad; rather He bestows guidance on man before the period of action begins; and when it begins, He guides him as well as brings about the results of his actions. Hence, whatever appears to be predestined, is really the result of an act of free will; and every act, which appears to be the result of free will is in fact determined by the laws of nature, the man's previous actions and his environment. Consequently, different schools of philosophy have, from times immemorial, been fighting over the question as to whether man is free or not. This problem has baffled men in all ages. But if people**

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had kept in view the teachings of Islam, there would have been no such wranglings at all or they would have come to an end very soon. A man is indeed forced to the conclusion, if he only casts a cursory glance over his actions, that they are governed at one and the same time by what may be termed the law of free will and the law of predestination. On the face of it, it appears to be a problem of theoretical interest only, but as a matter of fact, it is a vital issue of vast practical importance, and on it depends to a great extent the social and spiritual progress of the world. This problem implies the existence of God also, for the question of man's freedom of action is so intermingled with the question of his limitations, that none but an Omniscient Being can weigh the true worth of his actions, without which there can be no equitable reward or punishment. In fact, it is impossible to judge a man's actions without a true knowledge of his powers and limitations. There are thousands who are looked upon as virtuous people, not because they possess any virtue but because they are incapable of doing an evil and the people do not know it. On the other hand, there are thousands who are looked upon as iniquitous, while they are really virtuous, as they have to face many temptations and are fettered with a great many restrictions but still they carry on the fight, sometimes losing and sometimes coming out successful in the conflict. It follows therefore that if human actions have ever to discard the veil of hypocrisy, and appear in their true colour, then there must be a Being who knows the interior and the exterior, the past, the present and the future equally well, and is thus able to judge humanity with justice and equity.

*—Hazrat Khalifatul Masih*

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# REUNION AFTER DIVORCE

[BY MALIK MAULA BAKHSH, CLERK OF COURT (RETD.).]

I have read with great interest the article on "Reunion after Divorce" by my friend, Sh. Muhammed Ibrahim, Sub-Judge, that has appeared in the May number of the *Review of Religions* and the comments of the editor thereon. What I have been able to understand from the article is that Mr. Muhammad Ibrahim doubts the fairness of the provision of the Islamic Law regarding a divorced woman that "after the pronouncement of the third divorce a reunion with her husband is not permissible to her until she has married another man, and has been formally divorced by him." He is of the opinion and he thinks that the Holy Quran agrees with his view, that after the first and second pronouncement of divorce the husband has an absolute right to reclaim his wife unless she secures a separation by resort to 'khula,' but when the third pronouncement has been made he forfeits that right of reclaiming her without her agreement and he can only seek reunion with his wife if she consents to it. According to him the meaning of the verse

فان طلقها فلا تحل له من بعد حتى تنكح زوجاً غيره

which is generally understood to completely bar the reunion of a divorced woman with her husband unless she marries another man and is formally divorced by him is, that after the third divorce is pronounced she is at liberty to marry *him* or *any other person* and that she will be unlawful to her husband so long as she is under an existing marriage contract to be the wife of another man.

The editor has amply proved by reference to Mughan-il-labib مغنی اللبیب and by quoting several instances from the Holy Quran that the Arabic Grammar and Language do not support the explanation given by my learned friend.

Whether or not my friend agrees with the editor in the

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matter of the interpretation of the verse, he must have felt convinced that the construction sought to be placed on the verse by him is at the least very far-fetched.

The editor has been rather uncharitable to him in having made no attempt to relieve him of that mental burden, which has driven him to have resort to such a translation of the Quranic verse which the Arabic Idiom and Grammar do not allow or which is, to say the least of it, very far-fetched.

The objection which seems to weigh heavily on my friend's mind and which is believed by him to be quite rational is, that the provision contained in the Islamic Law which is generally understood to leave no option to a divorced woman even if she so desires and her husband agrees to be reunited with him, appears to ruthlessly trample under foot the fine feelings of a self-respecting woman, who, for no fault of her, has been divorced capriciously by her *guilty* husband, and compel her to suffer a wrong which is none of her own doing.

Mr. Muhammad Ibrahim admits that the husband has been throughout at fault and has capriciously refused to avail of the ample chances of repenting, afforded to him, but he still thinks that the provision of the law is cruel, denying the woman the right to excercise the sentimental option of returning to that guilty husband, and renewing a union, which a long experience has shown to be a failure and for which there is no guarantee that it would be a success in future. On this sentimental ground alone he will permit the divorce and reunion to be resorted to even scores of times, because if we once hold that where the parties agree the verse quoted alone does not place any restrictions on a reunion between a divorced pair, except for the actual period for which the woman is under contractual obligation to perform connubial intercourse with another man, I do not know if there is any other injunction restricting these endless mock marriages.

I do not think my Sub-Judge friend with his daily experience of the laws of limitation and *res-judicata* which no

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doubt he is administering conscientiously in the discharge of his judicial functions and which at the most he considers to be necessary evils, tolerated to keep people up and thinking, can object to this provision. In fact he has no serious objection as far as the husband is to be punished and debarred from getting back his divorced wife but he thinks that it will be tentamount to punishing the woman if she is precluded from going back to her husband when she likes to. This is what I will call begging the question. It is perhaps not very difficult to see that in this social world of ours, we are living in a sort of inter-dependence in one form or another. We suffer and are benefited by the actions, good or bad, as the case may be, of those to whom we are intimately related. Thus wives must, to a certain extent, suffer or be benefited by the actions of their husbands, children or parents and *vice versa*. By way of illustration, if a man commits, say, culpable homicide or any other criminal offence and is sentenced to be hanged or imprisoned, his wife and children are bound to suffer, on accout of his death or imprisonment. They are deprived of the services of the bread-winner of the family and this all for the fault of the husband, who rendered himself liable to punishment by an act of his, to which they were no party. I doubt very much if my friend with all his ability can devise any means of punishing the guilty husband without putting the innocent wife and children to trouble.

It requires no extraordinary intelligence to understand that in the case under question the husband whom the Islamic Law gives about three months to consider, deliberate over and weigh the consequences of the foolish act of divorcing his wife and who sticks to his original decision, must suffer for it and the wife being closely related to him must naturally share the punishment meted out to him.

[We purposely omitted to refer to the sentimental side of the objections raised in Mr. Muhammad Ibrahim's article. He based his whole argument upon the verse

فان طلقها فلا تحل له من بعد حتى تنكح زوجاً غيره.

and tried to support his novel view by putting a construction on

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it which according to the rules of Arabic Grammar it refuses to bear. His theory is born of a mistaken view of the Islamic Law of divorce. He thinks that to refuse a divorced woman the right to go back to her husband after the pronouncement of the third divorce if the husband so desires and she also agrees to it and to allow the husband as of a right to call her back at will after the first or second divorce is pronounced, constitutes a palpable injustice to her inasmuch as it gives all the concessions to the husband and withholds them all from the wife. This is evidently incorrect. Islam gives to woman almost equal and similar rights in matter of divorce as it gives to man. We describe below briefly the provisions of the Islamic Law of divorce to show that they entail no injustice or hardship for a divorced woman. They are :—

(*a*) A man can only divorce his wife when she is clean and he has not cohabited with her in her period of cleanliness.

(*b*) After the pronouncement of the first divorce the divorced woman before marrying another man should wait for three قروء (courses).

(*c*) If within this period of waiting which is called *'iddat*, the husband does not take her back, after it has elapsed he loses all claims upon her but she retains the right till an indefinite period to remarry him if he is also so inclined. That is to say after the pronouncement of the first or second divorce the husband can take back his wife with or without her agreement within the period of waiting (*'iddat*) but after the period of waiting has elapsed the right to remarry her husband is transferred to the wife and the period of the enjoyment of this right by the divorced wife lasts till she marries another man.

(*d*) After the pronouncement of the third divorce both the parties lose all the rights whatever of

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reuniting unless the divorced woman marries another man and is formally divorced by him. By the inclusion of this provision in its law about divorce Islam has sought to enhance the dignity and sacredness of marriage which cannot be trifled with with impunity and to abolish the accursed and immoral custom of *halalah* which was so prevalent among the Arabs in the days of Ignorance.

(*e*) If to a man Islam gives the right of divorcing his wife when he desires provided he has valid reasons for doing so, a woman is entitled to claim divorce (*khula'*) when she likes provided she possesses solid grounds to justify her demand.

(*f*) If the husband divorces his wife he forfeits the dower-money he has given her, and if he has not as yet paid that money, he should pay her, but if it is the wife who demands the divorce she shall have to give back the whole or a part of the dower-money given to her by her busband.

(*g*) For the purpose of separation it is not necessary that a man must make three pronuncements of divorce. One pronouncement is sufficient and this is the simplest and perhaps the best method and this method is embodied in the verse

والمطلقات يتربصن بانفسهن ثلاثة قروء .

(and the divorced women should keep themselves in waiting for three courses)

which signifies that after a divorce is pronounced to a woman by her husband, she should wait for three قروء, which is called the period of waiting. Before the expiry of this period the husband has got the right to recall her but after the period of waiting has expired, he can remarry her with her agreement only. But if the procedure of pronouncing the divorce thrice one after the other,

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at a distance of one قرء which is a period of about one month's duration, is adopted, then the above condition will apply after the first and second divorce but after the third divorce, the two parties will be irrevocably separated.

This is how Islam safeguards the rights of woman and respects her susceptibilities.

We may add in passing that in the verse

واذا طلقتم النساء فبلغن اجلهن فلا تعضلو هن ان ينكحن ازواجهن اذا تراضو بينهم بالمعروف۔

a reference is made to those women about whom divorce has been pronounced once or twice and whose period of waiting has elapsed. Though claiming to disbelieve in the authenticity of the Traditions and refusing to accept as an authority the translations of different verses given in them by the Holy Prophet, Mr. Muhammad Ibrahim instanced the case of the sister of Ma'qil bin Yasar from Bokhari when he thought it suited his purpose. He has quoted Maulvi Muhammad Ali in his support. But Maulvi Muhammad Ali's explanation of the above verse does not support him Explaining this verse Maulvi Muhammad Ali writes :—

" It has already been stated that the conjugal relations can be re-established within the period of waiting Here it is stated that if the period of waiting has passed, even then the former husband can remarry the divorced wife, *in the first two occasions when the divorce is pronounced.* The case of the sister of Ma'qil bin Yasar is well-known on this point. Being divorced by her husband, and the period of waiting having elapsed, the two were again willing to remarry, but Ma'qil objected, and the marriage was performed when the verse was revealed." If Mr Muhammad Ibrahim had consulted that part of Bokhari where this case is fully described, he would have known that it was before the pronouncement of the third divorce that the remarriage was effected The verse under question respects the susceptibilities of woman regarding her rights in the matter of divorce about which our friend is rightly very sensitive. But it does not permit the remarriage of a divorced pair after the pronouncement of the third divorce as he wishes to infer from it.—*Ed.*].

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# GREAT BRITAIN AND THE MUSLIM POWERS

## A Diplomatic Review

### Actions and Reactions of British Foreign Policy

We propose in this article to consider the important question as to what has been the policy of the European Powers, and particularly of Britain in regard to the Muslim States and peoples. In the case of Britain, the question of her foreign policy towards the Muslim States is not only of the greatest interest but is vitally important, because, numerically, Britain herself is the greatest Muslim State, in the sense that, in India, in Africa, in Malaya, in Egypt, she has the greatest number of Muslim subjects, to whom her foreign policy in regard to the other Muslim States is a matter of vital importance, to such an extent indeed that when, as in the case, mistakenly no doubt, of Turkey during the Great War, Britain appeared to be oppressing a Muslim people, the loyalty of Indian Muslims was sorely tried; indeed it was on this Turkish issue, on this only, that the support of a section of Muslims was given to Mr. Gandhi's movement. That the Khilafatists were mistaken in thus allying themselves with the Hindus and that they have long since realized their mistake, does not in any way affect the issue, which is that British foreign policy in regard to Muslim States abroad may, and frequently does, have important reactions on the domestic situation in India, even more so on that in Egypt and Arabia, the States which, though numerically more or less independent, are closely connected, "in subordinate alliance" with Britain. In these circumstances a review of European, and particularly of British foreign relations with the Islamic Powers has more than an academic importance, and is worth some study.

### Early Relations

The earliest relations between Europe and the Muslim powers were those of extreme hostility, strengthened, on the part

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at any rate of the Christians, by fanaticism. Neither the conquest of Eastern Europe by the Arabs, nor the invasion of Palestine by the Crusaders were events likely to promote friendly feeling between Christians and Muslims, though we may in passing state that the wars both of conquest and of defence of the Muslims of those early periods were conducted with a sense of humanity and fair-play which was altogether absent from the operations of "chivalrous" Crusaders and indeed of the wars of Christian nations up to a much later date. Long before the Hague Convention or the League of Nations the Muslims respected the main principles of international law in regard to warfare, *viz.* sparing women and children and as far as possible the civil population generally, the keeping of convenants and truces, abstention from massacre and loot, etc. But though the Muslims who invaded Eastern Europe and those who resisted the invasion of Palestine by the Crusaders, fought and generally conducted themselves in a far more civilized manner, and were in fact a far more civilized people than their Christian foes, the European peoples for long persisted in regarding them as savages, cruel, treacherous, barbarians, to whom no quarter should be given and thus indeed was the idea that underlay mediæval European policy *vis-a-vis* the Muslim Powers, though on occasions the exigencies of international politics forced most Christian kings and Emperors and even on occasions the Vicar of Christ himself, to enter into alliances with the "Pagan" against other Christian Powers.

### The Renaissance and the Reformation.

Nor did that great intellectual movement the Renaissance which had its spiritual counterpart in the reformation, change to any great extent this national attitude of the European Christian mind towards the Muslims. Islam, driven back from Spain, had however, obtained a foothold in Europe in the Osmanli Kingdom of Turkey and in Northern Africa, and with the Muslims of these states the Christian Powers were continually at war, with however, intervals of peace during which some sort of diplomatic relations were maintained. But even this association; such as it was, did not seem to have given

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Europeans of this period any clear idea of what Islam really was. The Europeans still regarded Muslims as Pagans,—"Mahomet" as they called the Prophet (may peace be on him) they imagined to be some kind of pagan god, and of course, as to this day, they had current among them wonderful stories of the polygamous custom of the Muslims, which these Christians secretly envied, but publicly and ostentatiously condemned. These ideas, crude as they were, did not conduce to friendly relations between Christians and Muslims; and in Europe, until comparatively modern times, the Muslim was regarded as the hereditary enemy of all good Christians,—an idea which was strengthened by the fanaticism of Reformation Protestantism. Indeed in the last century the anti-Turkish policy of Britain under Gladstone was largely inspired from Protestant and Evangelical pulpits.

## Modern Times

With the emergence of Europe into the era of what one may call modern or contemporary history, the attitude of Europe towards Islam greatly changed. Many things contributed towards this highly desirable end. First, there was the spread of knowledge and increasing habit, among the upper classes at any rate, of foreign travel, then there was the emergence of free thought and rationalism in Europe, which made religious fanaticism seem not only unreasonable but derisory. But even more than these intellectual forces, we fancy it was the compulsion of international revalries among the Christian Powers themselves that made a more sensible policy towards the Muslim Powers a necessity. Napoleon the Great, envisaging himself a new Alexander contemplated the conquest of the East, and as a first step towards this, all but declared himself a Muslim in Egypt, as at a later date did the Kaiser Wilhelm of Hohenzollerns, in Turkey. But, though Napoleon's schemes for the conquest of the world failed, as at a later date did those of the Hohenzollern, one legacy they left to Europe was the necessity for a definite Turkish and Egyptian policy. Russia about this time had emerged into the position of a great power, and by reason of the contiguity of her borders to those of the great British dependency of India, the Russian Bear began to be regarded as

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a menace to British interests. It was this Russian bogey, rather than any considered policy that made Britain pro-Turkish during a considerable portion of the nineteenth century.

### Britain and Turkey.

But whatever the cause, the fact remains that for the greater part of the nineteenth century Britain was strongly pro-Turkish to such an extent indeed that for long the older generation of Turks remained strongly Anglophobe and it was only the stress of circumstances that drove the Young Turks into the arms of Germany. For this the policy initiated by Mr. Gladstone, a well-meaning and religious but intensely narrow-minded man, was largely to blame. Believing in the stories – almost entirely imaginary—of massacres of Armenian Christians, Mr. Gladstone, supported by the powerful political party of Evangelical Christians, initiated in the third quarter of the nineteenth century a policy that was definitely anti-Turkish, and that not only involved Britain in warfare with Turkey, but also severed beyond the possibilities at any rate of immediate repair, the long existing Anglo-Turkish friendship. True, Gladstone's policy was reversed by his successors, but none of them to such an extent as to give Turkey material grounds for regarding Britian once more as her friend. Then in the earlier years of the present century came the Balkan and the Tripolitan wars, when Turkey felt herself ill-used and hoped at least for moral support from Britain, but even this was not forthcoming. It was these circumstances largely that drove Turkey into the arms of Germany in the Great War.

### After the War.

And even after the War, after Turkey had been defeated, Britain might well have secured her friendship by a generous policy—*percere subjectis* is not only a generous but a wise policy—but unfortunately at the time Mr. Lloyd George and the British Foreign Office were guided entirely in the Near Eastern policy by a group of Greek financiers, whose advice was naturally not pro-Turkish, and in the years that followed the War British policy was definitely anti-Turkish. There is, however, time to remedy all this. The present Turkish

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Government has no bias against Britain, and a wise and conciliatory policy might do much to build up another Anglo-Turkish Entente, and perhaps eventually a lasting Anglo-Turkish alliance.

In Egypt, Britain has at least advanced from the pre-war position, by conferring on that country the semblance of independance. She would do well to go a step further and confer the reality of independence on that brave and loyal people.

In Arabia, Iraq is rapidly progressing towards independence; the Hedjaz is independent and in friendly alliance with Britain. The only blot in the situation is Palestine where the Government would do well to abandon its disastrous Zionist experiment and hand over the country to its rightful owners—the Arabs. For, in a wise Muslim foreign policy lies the greatest guarantee of world peace and the friendship of the white and coloured races.

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# INTERNATIONALISM AND ISLAM

(Mr. Muhammad Hussain, B. Com.)

Internationalism means the mosaic of various types of nationalism. It stands for the cessation of mutual recriminations, territorial estrangements, political jealousies and economic rivalries, which have been the "mothers, forster-mothers and wet-nurses" of the fratricidal crime of war. It is a popular fallacy that nationalism is the antithesis of internationalism or that internationalism means the liquidation and the ultimate destruction of all nationalities. Nothing can be further from the truth than the view that the two conflict with each other. There are two types of nationalism, one progressive, the other aggressive, one genuine, the other spurious.

The progressive and genuine type is that which in the preliminary stages is solely concerned with the uplift of one nation, but is not so obssessed with it as to neglect or impinge upon the interests of other nations. It was symbolized by Mazzini's 'Young Italy Movement.' His ideals though nationalistic encompassed the welfare of the whole humanity. He wanted to extricate Italy from the quagmire of chaos and place her on the *terra firma* of national prosperity, not that it should afterwards engulf the rest of the world, but that it should be, "a pillar of fire" to the benighted nations. His was a nationalism which had the spirit of internationalism.

The aggressive and spurious type is one which is dyed deep in the Jingoistic colour. It is built upon the ashes of others. This was the outcome of the lucubrations and the outpourings of the German philologists and historians who filled the German mind with the over-powering ideal of race superiority. Trietschke philosophy that the highest moral obligation of the state is to extend its power by all means availble and above all by the divinely appointed method of war, gave it a fillip. It is at best a rank racialism tempered by epigrams. It is this which thwarts the progress of internationalism, by arousing pugnacious race

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consciousness in other nationalities. It is this ultra-nationalistic self-expression which would be suppressed by internationalism and not the one which raises no jarring note in the symphony of international ideals. The one is jerry-builder. The other is a sound architect. The one retards but the other quickens the pace of internationalism.

Internationalism has always been the ideal of mankind. The desire for it has existed in the conscious or sub-conscious mind of the people of the world. The old ideal of establishing a world dyarchy under the joint rule of the emperor and the Pope, was a crude manifestation of the innate longing for an idyllic state of world-peace. Duede Sully broke away from this idea of single world-state and made a brainy scheme of confederating Europe, leaving the internal autonomy of the component states intact. Later on St. Pierre proposed a concert of Europe or League of Peace His scheme carried with it the ideal of a standing alliance conceived in the interest of the constituent states. In the first quarter of the 19th century, Tsar Alexander I of Russia who was feared as an egoist and despot, sprang a pleasant surprise by proposing a scheme of an Holy Alliance as a healing balm for the lacerated heart of Europe. If we follow the zig-zag thread of the history of international movement we come to the establishment of the International Court of Arbitration at Hague. After the cessation of the Great War, the world was administered another quack nostrum in the shape of the League of Nations. There is no denying the fact that all these schemes carried their Nemesis with them. Some of them were still-born, others proved abortive. But all the same, they show that world peace has always loomed large in the eyes of the people. There is much to find fault with the genesis of the organizations which were charged with the stupendous task of establishing world brotherhood. But intentions at the back of the minds of the sponsors of the schemes were pious.

The one great defect which undermined the world-organizations set up in the past, and which contributed in no small measure to the failure of the League of Nations, was that they were the Concert or League not of the teeming millions but of a

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few crowned heads, who had some dynastic axes to grind. Moreover the treaties once made were looked upon as inviolable, and they were not revised according to the changing needs of the time. The result was that the defects or hardships which at the time of making the treaties were negligible assumed serious proportions afterwards. As the revision was not possible, they could not be eliminated, hence, the sudden emergence of *causes belli*.

The modern world presents a confused canvas. There are terrors of all hues. There have been Yellow Terror and Red Terror. Now we have an addition to the hierarchy of Terrors in the shape of Brown Terror. The world atmosphere is rent by the motley cries of national slogans and shibboleths. The most ignoble motto of "every body for himself and devil take the hindmost" is again writ large on the horizon. This welter and chaos demonstrate the failure of the League of Nations, which though it may have been conceived in the best of motives, suffers from the same defect which precipitated the end of its predecessors. Seen at close quarters it is a sort of a debating society of the imperialists and the capitalists who have nothing in common with the seething starving masses. The desire for internationalism is not extinct. It may be drowned in the din of controversy. But it can only materialize when the oppressed masses are rid of the supremacy of the great ones of the earth.

During the Middle Ages feudalism with all its concomitant evils sat like an old man of the Sea on the back of the striken humanity. It came to be displaced in England by the Rebellion of 1640 and the Revolution of 1688, which for the first time gave the middle class a political ascendency. The sun of English feudalism set before the rising star of the upper middle class which soon possessed and gradually monopolized all the intruments of production. In Europe, it was the French Revolution which sounded the death-knell of European feudalism. Feudal lords gave place to merchants who afterwards got the designation of capitalists. The world enjoyed a spell of relief from their tyranny. But it soon broke and the evils

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of capitalism began to reveal themselves. There was a change in the kind of tyranny, but the tyranny of the capitalists was as tyrannical as that of the Feudal lords There again arose an unwholesome dichotomy of Capital and Labour with all its resultant vices of strikes and lock-outs, which are a standing menace to the peace of the world. Not content with the industrial supremacy, the capitalists grasped the state apparatus to achieve their nefarious ends. What they cannot do themselves is easily accomplished by the long arm of law. It is the height of Capitalistic tyranny.

Communism is a violent reaction against Capitalism. The success it has achieved of late is not due to any inherent good in the communistic dogmas but to the strong popular resentment against the capitalist regime. It is a case of a drowning man clutching at a straw. Communism may rid the world of the curse of capitalism, but it has created problems no less serious.

From feudalism to capitalism and from capitalism to communism, it has been a case of curing bad by worse. The world cannot get out of the wood by remedies which deepen the malady. World peace is yet a tantalizing mirage and will continue to be unless some unifying force knits the classes and masses into one mosaic. The rich like the poor will always be with us. They cannot be eliminated with impunity. What is needed is the inculcation of universal brotherhood and the creation of strong feelings in the minds of all that they spring from the stock, and that the presence of big and small, the rich and the poor makes the symmetry more symmetrical. It is religion alone which can release such force which will surmount all barriers. But religion must be free from parochialism, because then alone it can encompass humanity and conduce to human welfare. A religious dogma which itself divides and subdivides and establishes an ecclessiastical tyranny stands self-condemned. Islam is a religion of peace—peace not of one community or one country but of the whole world. It does not seek to create a classless humanity, which at best is a dangerous anachronism. It does not blast its way to peace as communism or other cognate doctrines seek to do. It conduces

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no bloody revolution. It recognizes an intellectual aristocracy without " highbrowism". Under an Islamic regime there will be benevolent capitalism and contended labour and thus there will be no occasion for any economic crisis. It brings about a happy blend of a king by divine right and a king by the act of parliament, hence a perfect harmony between the ruler and the ruled. With Islamic principles as its guiding star, the world would march towards the high and noble ideal of internationalism, which means union of hearts if not of bodies. They would not only care body politic of its ills and evils but would call into being a genuine type of nationalism which would be in harmony with internationalism and not contraposed to it by an antithesis.

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# THE PRINCE OF CHIVALRY

By every theory of inheritance and environment Saladin the Kurd should have been ruthless, rapacious, indifferent to the rights of others, a type of the arrogant despot controlled by his own selfish desires. The people from whom he sprang were a wild lot, fighters, robbers and contemptuous of the advancement in civilization shown by their less primitive neighbours. The right of the strongest sword was incontestable in their eyes, and no other right received consideration. Truculently they invaded the lands of the Armenians and the Persians and possessed themselves of whatever they found worth taking. By turns shepherds and bandits, as conditions favoured, subsisting simply, indifferent to the comforts craved by weaker humanity. Here certainly was not a hothouse for the propagating of gallantry and courtesy and the grand manner. Nor for the growth of those virtues, always rare but never more so than in the semi-barbarous mediæval period, of forbearance, kindliness and the spirit of mercy.

Yet all the evidence agrees, and none cries so loudly as that of his opponents, that Saladin was all these. A cavalier at all times, as perfect in manner as in performance; magnificently generous and superbly courteous, as though he had indeed been born to the purple.

It is because of these qualities he has remained one of the outstanding romantic figures of history. Not, it is true, to pious Moslems. To them his achievements in restoring to Islam control of the Holy Land make him sacrosanct, the chosen instrument of Allah and His Prophet, only incidentally a human being and therefore not to be gossiped about as if he were as other men. A saviour of his people must always abide in a chilly atmosphere.

But, for the outside world, it is not the mighty sultan nor the valiant warrior that has inspired the poet and the weaver

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of romantic tales. The records of Islam teem with examples of the former, and the whole world of the Twelfth Century was overrun with varying types of the latter. The number of doughty sword-swingers who were traversing the earth at that time, seeking adventure and a worth while opponent, must have been enormous. The bulkiest Who's Who of our day would look slim beside the roster of belligerent heroes, when breaking heads in the name of God, or one's fair lady, was both a vocation and pastime. Hence, prowess as a mere fighter gave no claim to entry to the halls of fame, nor to the consideration of posterity. The aspirant for immortality, then as now, must have some unique quality.

Extraordinary, almost beyond comprehension is the character which Saladin reveals as we search through the records of friend and foe. This unrelenting enemy of Christianity, who waded unmoved through the blood of thousands of the soldiers of the Cross, is shown by the testimony of his bitterest foes to have been the most consistent supporter of the ideals advanced by the Founder of Christianity. As good a knight as any who took the vows before priest or bishop. An unswerving champion of the loftiest principles of chivalry.

This is how a Christian writer, C. J. Rosevault, describes Salah-ud-Din, one of the most respected of Muslim generals.

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## SOME QUESTIONS ANSWERED

**Q.** The Arya Samajists say that after the destruction of our present world in *Pralaya*, a new world will be created with the souls to be sent back from the Brahmalok (heaven), and that the creation and destruction of worlds will continue. It appears that the Holy Quran is silent about the creation of future worlds after Qiamat. If no world is to be created after Qiamat, will then the souls enjoy heaven for good ? In that case the souls will become eternal and God will sit idle and worthless as argued by the Arya Samaj.

**A.** The Holy Quran is not silent over the condition and creation of the future worlds. On the contrary several verses can be cited to show that not only God brings things into existence and originates the creation but that He reproduces and repeats it and will continue to do so. It is also quite evident from the Quran that God's attributes never fall into abeyance nor do they cease to operate. So it is not correct to say that at any time in future God will sit idle and would have nothing to do. The fact that souls enter heaven for the attainment of everlasting life, does, by no means, obviate the coming into existence of a new world. For the souls that enter paradise a new field of activity is laid open. This process is very essential for the manifestation of all Divine attributes. God's attributes are of two kinds. (*a*) Those that temporarily cease to operate. This does not imply that they require any rest which is equivalent to their suspension but it is for the benefit, and in the interest, of man himself that they should, for a certain time, discontinue to function. For instance, one of God's attributes is that He causes man to die. He has the power to endow him with eternal and everlasting life but without death coming over him it is not possible for man to realize fully the real nature of the recompense or retribution

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of his deeds, because if he gets them in this world the curtain of secrecy that keeps hidden from his gaze what awaits him in the world beyond the grave and to keep hidden which it is so essential for testing the strength or weakness of his belief and conviction, will cease to exist. So in order to bestow upon him the rewards of the next world God brings death over man. (*b*) Those attributes that demand their permanent and continuous manifestation and this, in reality, is the true nature of all divine attributes. If man does not attain immortality and eternal life in the other world, Divine attributes would fail to display their real character of permanent and continuous manifestation. The Arya Samajist theory, too, does not contradict the belief of the eternity and immortality of the souls because their repeated coming back to this world implies their eternity and ever-lastingness.

The prevailing view about the Islamic conception of salvation that it precludes all work and is another name for idleness and cessation of all activity has no foundation in fact. The Islamic paradise is not the place for idlers and lazy and worthless fellows. On the contrary it appears from the Holy Quran that in Paradise the activities of man will increase in variety and magnitude with only this difference that in this world man is liable to fail and to be degraded, while in the next life there will be no such danger. The avenues of progress and spiritual advance will continue to remain open, nay man's desire to develope, improve and grow will even increase and his field of work will become larger and wider. Though it is in evident contradiction of the Quranic teaching, yet if it be granted that after the destruction of one world and the entering of the souls into Paradise God will not create another world, even then the objection that God will become idle and will be left without any work to do, does not hold good.

**Q.** Resurrection and judgment must have been made in respect of the persons who were living in the past world;

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and their souls must have been enjoying heaven or hell now according to their deeds in the old world or the souls of the old world vanish and disappear when a new world comes into existence. Allah creates souls and can destroy them also. Souls are subject to His will. Where are heaven and hell ?

**A.** It is quite true that the inhabitants of the worlds that existed before our world came into being must have been enjoying the rewards of their deeds or undergoing punishment for them or they might have been destroyed and this world might have been created in their place. But as the Word of God is silent as to what stage of spiritual perfection the souls of the people that lived before our world was created had attained to do, and as we do not know whether the punishment which they underwent was eternal or limited, we cannot, with certainity, say whether their souls are now enjoying everlasting bliss and undergoing endless suffering or whether because their souls were on a lower plane of spiritual perfection than the human souls they were consigned to destruction. Because the answer to this question does not directly affect us or is not even remotely connected with our spiritual welfare and advancement, the Holy Quran keeps silence over it. In order to throw light over God's attributes it tells us only this much that there was a creation before our world was brought into existence and that God's attributes never fall into abeyance. It is right that souls are subject to God's will and that He can destroy them but to possess the power to destroy a thing is manifestly quite different from actually having destroyed it. He who has the power to destroy a thing does not necessarily destroy it in fact. If he intends to maintain and keep it he can do it.

We cannot locate hell or heaven. In fact it is a manifest error to try to assign any locality to them because both these things are immune from the trammels of space. The Holy Quran says that the recompense of the believers will be equal to all the heavens and earth and the Holy

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Prophet (peace and the blessings of God be upon him) considers it to be the least reward and recompense for the deeds and actions of a believer. If any material place forming a part of a planet were set apart as the heavenly abode for the righteous, how could then their least recompense be equal to all heavens and earth ?

**Q** Will after destruction of the present world and judgment, a new world appear with men according to the image of the Adam who will be created first ?

**A.** It appears from the Holy Quran that after the destruction of this world God will create another world because the repetition of the manifestation of His attributes is an indispensible qualification for an All-Perfect God. It is quite obvious, therefore, that God will create another Adam in the remote future who will be an example and a model for his progeny.

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# OUR LONDON MISSION

The following excerpts are from the annual report of our London Mission sent to Hazrat Khalifatul Masih II by Maulvi Abdur Rahim Dard, M.A., Imam of the London Mosque, a copy of which he very kindly forwarded to us—*Ed.*

1. London is a peculiarly important place. It is to a very great extent the centre of the whole world. We have here about 80 Embassies, Legations and Consulates practically from all parts of the world and it is a very big opportunity. It would be a pity if an effort is not made to take advantage of this peculiar position. Our teachings can easily be spread unto the corners of the world if only we keep in touch with these representatives of foreign countries in London and there appear to me to be immense possibilities for the expansion of our work through these representative institutions; therefore, I have appointed Dr. Sullaiman as my Foreign Secretary for the Legations. The instructions that I have given to him in regard to the work that can be done are, as follows :—

(*a*) To visit one Embassy, Legation or Consulate once a week.

(*b*) To take any of their free literature and ask for the names and addresses of Directories available and to give them some of our literature in return.

(*c*) Find out the relative strength of the various Religions found in the country.

(*d*) Get the names and addresses of important newspapers published in the country and find out the policies on which they are run. Do not forget to get the names and addresses of Religious papers, magazines or journals.

(*e*) Find out the languages spoken in that country and ask if there are any books which may be helpful in learning them.

(*f*) Study the character of the people and their customs, traditions, likes and dislikes, and also find out what things appeal to them most and how far the people are religious.

(*g*) What Movements and Societies exist in the country in the social, educational, political and religious spheres.

(*h*) Try to get names and addresses of a few most influential people like the best speakers, authors, politicians, businessmen, professors, etc.

(*i*) Study the business relations, their exports and imports, what facilities exist for travelling in the country.

(*j*) If the country has any colonies under it, get the same kind of information regarding the colonies as well.

(*k*) What scope there is for our work.

2. Try to arrange mutual invitations.

3. Keep an eye on the possibilities of promoting international friendship and good-will in various forms.

4. Remember that we should not pick up a quarrel with any of the Muslim Legations in London. Possibilities of friction especially in religious matters should be scrupulously avoided. A feeling of fellowship and friendship is very much desirable.

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The Doctor has been able to start his work very late. He has visited the Chinese Legation and made the acquaintance of the first Secretary there. On account of the recent disturbances in Chinese Turkestan he found the atmosphere distinctly hostile. This gave an opportunity to the Doctor to explain to him the teachings of our Movement regarding loyalty to government; then he became a bit favourably disposed and said that he would be able to help the Doctor in getting any information that he might like to have by writing to China. The Chinese Minister has also accepted our invitation to attend the 'Id Festival. He has also visited the Norwegian and Swedish Legations. Unfortunately, on account of illness, the Doctor has not been able to visit any other Legation. He hopes to visit the Chinese Legation a second time and at the time of the Festival I have instructed the Doctor to specially attend to the representatives of Foreign Governments who accept our invitation.

II. Considering the fact that our funds do not permit the broadcasting of our literature (for which there is no provision at all in our budget) and yet in many cases we must give it free, I have appointed Miss Vera Banks as incharge of the distribution of free literature. It must be done judiciously to make it effective. For this purpose I have instructed her, as follows:

(*a*) To arrange the distribution of our free literature in a manner that the greatest results may be achieved with the minimum of expense and effort.

(*b*) To remind me on the first of every month of the necessity for producing suitable free literature for propaganda.

(*c*) Suitable free leaflets, etc., should be distributed amongst school students, boys and girls.

(*d*) It should be sent out by post to suitable individuals.

(*e*) It should be distributed in various places after lectures, races, meetings, matches, etc.

(*f*) To keep all free literature in various places after lectures, races, meetings, matches, etc.

Free literature has been distributed at Brighton and in London, especially after a large meeting was held at the Queens Hall when an important speech was made regarding the Second Advent. 500 leaflets were then distributed which brought in many enquires and one person came to interview me twice when I had the opportunity of explaining to him the meaning of the Second Advent for several hours. 15 letters were sent in answer to enquiries. The various books on our Movement available in English were sent as a present to the Library of the biggest Orientalist Society of Great Britain known as "Society for Promoting the Study of Religions". They were gratefully accepted. An effort was made to present our books to a few other libraries but they were refused. The tracts "Mohammad the Liberater of Women" and "Life and Teachings of Mohammad" were distributed at Bedford Square after a lecture to the number of 30. Other literature has been distributed through Mr. Biley, Mr. Bush, Miss Vera Banks and Dr. Sullaiman, apart from that which has been sent from time to time to the individual enquirers and searchers after the Truth. It is very difficult to from an exact estimate of the distribution of literature this year but next year I hope I shall be able to give a detailed account of it.

The literature available for distribution at present is, as follows:—

"Life and Teachings of the Holy Prophet, Mohammad."
"Mohammad, the Liberator of Women."
"That Prophet."
"Simplicity of Islam."
"Burial *versus* Cremation."
"Prayers of a Muslim."
"Future Religion of the World."
"Islam" in Dutch.
"Islamic Teaching."
"Attitude of Islam towards Christianity."

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I may remark here that most of these leaflets do not meet the felt need and, therefore, an effort is being made to produce suitable literature.

III. After long consideration I have thought out a way of approaching people individually for the purpose of preaching. The conditions of life here are such that it is not easy to have access to an individual in any way. Neighbours living for 30 or 40 years next door seldom see each other or know anything about each other. Everybody is pressed for time. The economic struggle is too great. Everyone has to work, men, women and children. The hours of work are from 9 till 6, after which it can easily be understood one is not ordinarily inclined to do any serious work and religion is not an amusement to which people can turn for pleasure or just for passing the time. Again one cannot give a knock and be sure to find an opportunity of talking to anyone. It is against manners and I think our religion too, does not inculcate such behaviour. In offices, everybody is busy; in trains, buses and trams there is so much noise and it would be terrible if everyone started talking, so everybody is supposed to sit quietly and mind his own business. In lectures and meetings, people come at the right time, attend the lecture and disappear. There is hardly any time in which one can find an opportunity even of talking to anyone and if one must talk, it is necessary that one should be relevant and to the point, talk business and finish. You cannot force religion down the throat. If you send literature by post it is treated as a business circular of which there is too much nowadays; hence the only possibility of getting in touch with the people appears to be to try to make an appointment and then see what one can do. The question how to make the selection of the people with whom such appointments should be made is a very complicated one. I have therefore prepared a tentative list of neighbours, teachers, professors, businessmen and ministers of the various faiths. It is only a provisional list; I have put this list in the hands of Miss E. Banks who sends out every week about 10 letters to make appointments for me. She also keeps a record of such appointments and the memoranda of the notes of each interview. Letters are being sent out by her every week but we are not getting any favourable answers as yet. It is hoped, however, that it will be a success.

IV. A very important work, apart from deliveri·g lectures, is the organizing of lectures. For this purpose I have appointed Mr. Fuelling as Secretary for organizing lectures in Great Britain. My instructions to him are, as follows:—

(*a*) Prepare suitable circulars for lectures and get them printed in time.

(*b*) To send circulars throughout the British Isles leaving no part unapproached. A definite scheme should be prepared keeping in view the local conditions and the weather.

(*c*) To collect and keep Directories of all the various Movements and Societies—religious, political, educational, and cultural.

(*d*) To find out the time when various Societies prepare their programmes so that the circulars may be effective.

(*e*) Attend to all letters received and keep them in a file.

(*f*) Along with the issuing of circulars, a suitable advertisement should also be placed in the local press, subject of course, to the limits of the funds available for the purpose. If possible, contracts for a limited period may also be entered into with a group of papers for this purpose.

(*g*) To arrange for a speaker, according to demand.

(*h*) To get a report of the lecture from the speaker.

(*i*) To take from the speaker and keep addresses of interested people and carry on correspondence with them with a view to strengthening the connection and with a view to sending them suitable literature to create and sustain their interest in our Movement.

(*j*) To collect cuttings of papers in which reports of lectures are published.

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(*k*) Where necessary debates should also be arranged.

A circular was prepared and it has been sent out in hundreds under a definite scheme in which various quarters of the country and the various kinds of societies have been kept in view :—

The following Directories have been secured :—

Directory, of the Church of England.
,, ,, Unitarian Churches.
,, ,, Spiritualists.
,, ,, Theosophists.
,, ,, Rotary Clubs.
,, ,, Jewish Religion.

Lectures were fixed at the following places :—

Rotary Club of Dorking.
,, ,, Streatham.
,, ,, Edmonton.
,, ,, Slough.
,, ,, Barnee.

Spanish Society of Londan.
,, ,, Cambridge.
,, ,, Oxford.

The Student Christian Movement, London.

The Society for Promoting the Study of Religions.

Association of Free Churches, Kingston.

Dalton Secular Society.

Presbyterian Church, Marylebone

Lectures have also been fixed at the following places, which are still to be delivered :—

Leytonstone
Woolwich
Ilford
Bristol
Clapham
Folk Lore
Oslo
Bergen.

Mr. Fuelling is learning Urdu and Arabic and for this, under my advice, he is attending lectures at the School of Oriental Studies, and, therefore, has not yet been able to devote more attention to this work but, I hope, after he has finished his examinations, he will be able to do more work.

V. For propaganda work on the Continent I have appointed Mr. Deen as incharge. My instructions to him are as follows :—

(1) Make a list of all the European countries.

(2) Reserve a book of about 120 pages for each country and write its name on the title page.

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(3) Apportion six pages in each book to the addresses of the following :—

(*a*) Students, teachers and professors.

(*b*) Editors of magazines and papers.

(*c*) Office-holders of clubs and societies.

(*d*) High Government officials.

(*e*) Merchants and business people.

(*f*) Royal family.

(*g*) Members of Parliament.

(*h*) Factory Workers.

(*i*) Labourers.

(*j*) Farmers and peasants.

(*k*) Lawyers.

(*l*) Doctors.

(*m*) Judges of Courts.

(*n*) Ministers of churches and synagogues.

(*o*) Railway officials.

(*p*) Post Office officials.

(*q*) Customs officials.

(*r*) Army officials.

(*s*) Navy and Air officials.

(*t*) Miscellaneous.

(4) Keep in view the men and women of towns and villages.

(5) Put the above as index on the first page of every book and write the headings on the pages.

(6) The report should give details of the following :—

(*a*) Securing of addresses.

(*b*) Recording of addresses.

(*c*) Translation.

(*d*) Printing.

(*e*) Distribution by post or otherwise.

(*f*) Accounts.

A letter to the people of Holland was written by me which Mr. Deen got translated into Dutch and printed and distributed at his own expense in Holland. The number was about 2,000. As his health compelled him to go back to India, I have entrusted his work to his son. I am also keeping in touch with Mr. Wagner to do work in Germany.

VI. Lectures are delivered at the Mosque on Sundays. The object of these lectures is not only to instruct members of our own Community but also to preach to the visitors who come to attend the lectures and also prepare our own members to make speeches, if required. Mr. M. M. Ahmad is working as Secretary for Sunday Lectures and my instructions to him regarding this work are as follows :—

(*a*) To prepare a suitable programme of lectures for each term and get it printed and distributed in time.

(*b*) Subjects of lectures should, as a rule, be instructive and also of general popular interest, based on a comparative study of religions. Headings should be short and attractive.

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(*c*) Atheists, Christians, Spiritualists, Jews, Non-Ahmady and Ahmady Muslims, should be kept in view.

(*d*) Members of the Community should all be tactfully persuaded to speak on Sundays so that they may not only know Islam but be able to preach to others also.

(*e*) Distinguished outsiders from our neighbourhood as well as other places, colleges and institutions, should also be occasionally invited to speak at the Mosque on Sundays to make them interested in our Movement and also to make them a draw for others. Such lectures should be suitably announced in the circle of their friends.

(*f*) Notice of lectures should also be published in the local paper subject to the limit of funds. If the speaker is a distinguished person a notice may be sent to the daily press of London. A notice of each lecture can also be put up in a suitable place near the Mosque or the house to attract the passers-by.

(*g*) A report of every lecture should be sent to the local press.

(*h*) Effects should be made to widen the circle of our audience.

(*i*) Newcomers should be specially looked after.

(*j*) Arrangements for the recitation of the Quran and Hadith and for the reading of the book of the "Promised Messiah" should be suitably made well in advance. All our members should taken part in it.

(*k*) A report of every term should be prepared in writing and submitted to me.

But for the serious operation that the Secretary underwent I think his work should have expanded to a very great extent. It may also be mentioned that the meetings begin with a recitation of the Holy Quran, which is, as a rule, done by British converts and then there is a reading from one of the books on our movement. "*The True Islam*" has been finished this year. For the next term it is suggested that we should also have before the lecture a tradition of the Holy Prophet and a verse from the Holy Quran explained in English. So far these Islamic lectures have proved a great success. Girls and women of our Community have made very satisfactory speeches which perhaps they would never have learnt otherwise. Let me add that it means a tremendous amount of work for me personally. I have to help almost all the speakers of our Movement in the preparation of their speeches, which means studying a large number of books and then making them understand the subject and then helping them to write it out because we have at our meetings members of other religions as well and we want them to have an idea of the excellence of the Islamic teachings. Then there are, among our audience, advanced students, sometimes Lawyers, Doctors of Philosophy, Graduates of the various Universities and this necessitates that I should speak at the end. Obviously I have to study on a much more extensive scale for this purpose and as books cannot be found here, I have to go to libraries which takes a considerable amount of time. Generally my speech takes about 40 minutes at the end of each lecture and it is impossible to do it without studying the subject for this purpose.

Reports of only four of the lectures which have been sent to the local paper have been published.

VII. There is a good deal of political work also which has to be done and for this purpose I have appointed .....as my Political Secretary. My instructions to him are as follows :—

(*a*) To prepare and keep up-to-date a list of distinguished Britishers who are friends and acquaintances including retired civilians, press representatives, officials of associations. Members of Parliament, etc.

(*b*) Think out ways and means to widen the circle of our friends.

(*c*) To make a programme and arrange my visits to such friends.

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(*d*) To send them Birthday and New Year Greetings.

(*e*) To send them interesting publications and circulars, etc.

(*f*) To invite them occasionally to lunch or tea at the Mosque on Festivals and other occasions and also in the town.

(*g*) To arrange suitable speakers and presidents for festival functions.

(*h*) To send letters to the press on topical subjects.

(*i*) To receive and welcome distinguished visitors from India and other countries at Railway Stations.

(*j*) To visit the headquarters of all the political parties of Great Britain with a view to enlighten responsible persons on the rights of Muslims in general and of the Indian Muslims in particular.

(*k*) To try to organize speeches on India in various Political Societies.

(*l*) To attend functions and speeches delivered in the East India Association, Central Asian Society, Near and Middle East Association, etc.

(*m*) To arrange asking of questions in Parliament.

(*n*) To strengthen our relations with the officials of the India Office, India House, Foreign and Colonial Offices and local officials.

(*o*) To present addresses on suitable occasions to distinguished people at the Mosque or in other suitable places.

(*p*) To organize deputations to officials where necessary.

In accordance with this a list of about 350 distinguished people has been prepared and efforts are made to arrange my visits to them.

Birthday and New Year Greetings have been sent to the following people:—

Sir John Thompson, Sir George Cunningham, Sir Samuel Hoare, Sir Micheal O'dwyer, Sir Edward Maclagan, Mr. Philip Graves, Mr. P. J. Hannon, M. P. and one hundred more persons.

A pamphlet of 15 printed pages was prepared and sent to about 800 distinguished people regarding the White Paper proposals.

For the last festival Mr. Jinnah and Sir Stewart Sandeman were invited. The first made a speech and the second presided and over 200 distinguished people attended the Festival.

Ten letters about India and Kashmir were sent in this year to the following papers for publication :—

"Daily Mail."
"Morning Post."
"Daily Telegraph."
"Times."
"Near East."
"Observer."
"Daily Express."

Out of these only three were published, one in the "Daily Telegraph" and two in the "Near East".

Meetings of the East India Association were attended along with a large number of functions held in connection with the Round Table Conference during the year. Reports of these have been published in the "Alfazl."

An effort was made to organize a deputation to the Secretary of State for India about the Kashmir situation. The matter was put before the Muslim members by means of three typed circulars giving all details of the situation ; but the delegation, after due consideration, decided not to move officially in the matter. Therefore, individual members like Doctor Zia-ud-Din, Ch. Zafrullah Khan, Dr. Shafaat Ahmad, etc., were approached to speak about it to the officials concerned and it is a matter of satisfaction that they did draw the attention of the authorities individually.

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Questions were also prepared by me and asked in the House of Commons by Lt.-Col. R. V. K. Applin, M. P. about the externment of S. Zainul Abidin and S. M. Abdullah and about Kashmir in general.

Mr. F. H. Brown, O. B. E., was invited to lunch at the Criterion Restaurant. Mr. Jardine was invited to lunch at the Mosque. Sir Evelyn Howell had accepted an invitation to visit the Mosque and a date was also fixed for it but, unfortunately, it had to be cancelled by him.

Sir Telford and Lady Waugh, Secretary of the Arbitration League and Secretary of the Association of Free Churches, visited the Mosque along with a number of others like Haydari Family of Hyderabad, Kh. Shuja-ud-Din, Dr. Zia-ud-Din, Maulvi Mohammad Yaqoob and Ch. Zafrulla Khan. These people not only visited the Mosque but also spoke at our Sunday gatherings. For the next Festival the Speaker is Sir John Wardlaw-Milne, M. P. and the President is The Right Honourable Earl Winterton, M. P. These distinguished people were interviewed on different occasions. A list of distinguished people who have promised to attend the coming Festival is attached herewith.

Five addresses have been presented to various people at the Mosque. Out of these the address given to Mr. Jardine is worth mentioning here. He was very much impressed and made a nice speech in reply.

A few of the persons who have been received or given a send off at Railway Stations are :—

Mr. M. M. Ahmad, Mr. M. Z. Ahmad, Mr. M. A. Shah, Mr. Shaffi, Sir Haydri, Mr. Jardine, Sir Herbert Emerson, Ch. Zafrulla Khan, Mr. Ishmael, Mr. Behar Din of South Africa, Mr. and Mrs. Dewey, Begum Shah Nawaz, Mr. F. R. Hakeem, Mr. Mumtaz. I think the average for the year is one person every three weeks. It may be added that in some cases it is not only going to the station and coming back but it is arranging for others to accompany us.

In the case of students not only we have had to put them up at the Mosque, but also to arrange for their lodgings afterwards, all of which means a very great dislocation of our ordinary duties and, in some cases, it is not only expensive but positively troublesome. Sometimes we have had to keep their luggage here and then forward it to where they want it. I have had to re-direct all their letters, etc. These little things take a good deal of time and attention. If I refused it would be looked upon as positive discourtesy which perhaps we cannot afford to show. Newcomers to London ask for a companion to take them about in London and show them various places which cannot be considered an integral part of our work, but it is impossible to avoid it, however much we might dislike it. The finding of suitable accommodation and lodgings is a source of very great trouble. I have to write letters, put advertisements in papers and then go and see the houses and arrange everything. It may also be mentioned that it is not only members of our own community who need such assistance and advice but also non-Ahmadies who bring recommendations from various people in India.

IX. For literary work I have appointed Mr. Cowen as my Secretary and the instructions given to him are as follows :—

(*a*) Study all the papers and magazines every day in a public Library with a view to finding out if there is anything detrimental to Islam and then write a letter correcting the mistake or misunderstanding and send it to the paper concerned for publication, after my approval.

(*b*) For practical convenience, it would be better to make a list of the weekly and monthly journals that welcome letters.

(*c*) Also prepare a list of the representative organs of the following :—
Roman Catholics.
Protestants.
Spiritualists.
Christian Scientists.
Jews.
Unitarians.
Theosophists.
Rationalists.

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Study the policy of each to know their prepossessions and prejudices.

(*d*) Try to write short articles which may be acceptable for publication. They should not be more than 500 words as a rule. There are good points in every religion; they should be appreciated. The points of difference can be brought before the public, if necessary, by putting them in a Journal which would welcome them.

(*e*) Letters for publication should be brief and to the point, and must be sent promptly.

(*f*) All letters for publication should be sent from this address.

(*g*) Look out for the replies to your published letters and see if you can answer them without unnecessarily involving yourself in an unpleasant controversy.

(*h*) If you receive any letters, give to them your personal attention.

(*i*) Keep a record of all the letters, articles, etc.

(*j*) As you know all this work is to be done in your spare time and it shall be honorary, I shall look upon you as my secretary for literary work.

(*k*) To prepare leaflets and tracts on special subjects for distribution and sale on behalf of the Movement. In this connection it should also be remembered that we intend to start a periodical publication as soon as circumstances permit.

(*l*) To make a list of the important papers issued from the Muslim countries of the world.

(*m*) To prepare and send by ordinary mail, every month, a letter containing interesting news for the Muslims, after my approval.

(*n*) To prepare a short report of all important social functions at the Mosque and send it to the Muslim Press of the world by cable, after my approval.

(*o*) To write short reviews on books received.

Mr. Cowen goes to a public library every day and sees all publications. He has sent two letters to the Press. He has prepared a list of the journals that welcome letters. He has also prepared a list of the representative organs of the various denominations. He has also prepared a list of the subjects on which leaflets and tracts should be written. He hopes to send the first monthly letter to the Muslim Press of the World next week.

I may add that I sent an article to the *Arbitrator* on "Islam and International Affairs" which was published and a letter has been published in the *Spectator* against Christianity. I also wrote a letter to the "Pearson's Weekly." A letter was written by Mr. Fuelling and published in the *Listener*. Mr. and Mrs. Cowen have written a number of letters which were published in the *Wandsworth Borough News*.

I may now add here a short note of the literary work that I have done during the period under report. I shall only give the title of the work and the number of its Pages.

| | | | |
|---|---|---|---|
| "Pilgrimage" | ... | ... Typed pages | 13 |
| "Mohammad" | ... | ... ,, ,, | 21 |
| "Muslim Spain" (In English) | | ... ,, ,, | 27 |
| "Muslim Spain" (In Urdu) | | ... ,, ,, | 65 |
| "Debt of Science to Islam" | | ... ,, ,, | 25 |
| "Introduction to the Study of Hadith" | | ... ,, ,, | 122 |
| "A letter to Holland" | ... | ... Printed ,, | 4 |
| "Islam and International Affairs" | | ... Typed ,, | 5 |
| "The White Paper Policy" | | ... Printed ,, | 15 |

I have done a lot of work in connection with the Race and Family of the Promised Messiah to show that he is Persian in descent. I have only been able

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to write about 48 pages on the subject but I have made copious notes from a large number of books and they make 300 pages. The notes I have still to use when I find time to do it.

I am trying to set up some more departments also but for the present my effort is to make these work satisfactorily. Each Secretary meets me once a week separately for about an hour and we discuss various ways and means and I give them all necessary instructions regarding the work. In a majority of cases the whole work has to be done entirely by myself but it is a great help to have some one to talk to on that particular work at a fixed time in the hope that the Secretary will, in time be trained for the work.

Now I will mention miscellaneous things. First of all I may take the question of our relationship with the Orientalists of Great Britain. I have personally met and discussed various scientific points with the following Orientalists: Sir Denison Ross of London, Professor Minrosky of international fame, Professor Gibb of London University, Professor Storey of Cambridge University, Professor of Urdu of London University and Mr. Philby. I have had correspondence with the following Professors:— Professor Validi of Vienna, Professor Margoliouth of Oxford, Professor Nicholson of Cambriage, Professor Guillaume of Durham, Professor Wensninck of Holland and Professor Rrenkow of Germany.

Some idea of our relations with the Orientalists may be gathered from the fact that the only society of the Orientalists known as the "Society for Promoting the Study of Religions," invited me the other day to speak to their society on "Muhammad, Prophet of Islam." An idea of the importance of this Society may be had from the fact that the notice of my lecture was published in the "Times" on Saturday and the "Observer" on Sunday in the arrangements for the day where such notices are not generally published even if one pays a lot for this purpose and I do not remember the lecture of any other of our missionaries has ever been given so much prominence in the history of our Mission.

Another point I should like to mention is with regard to the instruction work of the members of our Community. Before I describe the arrangements for those members of the Community who are in London, I may mention that there was no system for the teaching of those members who lived outside London, and as they were already away from the Mosque, it was necessary to devise means for their instruction. Therefore I introduced the system of holding an annual examination for the members of the community in London or anywhere else in which a paper should be set by dividing the members into various classes and then requiring them all to send the answers within three days. I appointed Dr. Sullaiman as Secretary for the examinations. We divided the members of the Community into four classes: kiddies, juniors, seniors, and adults; and four papers were set from three different books. Three days were allowed for answers and it is a matter of particular gratification that the outside members took a greater interest in this examination and Mr. Dyer, from Portsmouth, stood first.

For the instruction of those members who are in London and can visit the Mosque, I have divided them into four different classes. The old people like Mr. Shelly, Mr and Mrs. Banks and others I teach the Muslim prayers and my Assistant teaches the rest the reading of the Quran and gives them religious instruction, for which a definite syllabus is fixed. I teach them Urdu so that some of them at least may be able to read the works of the Promised Messiah in the original. Mr. Fuelling and Miss V. Banks are doing well in Urdu. The former can read the "Alfazl" which is now issued to his name and the latter has done the first two primers in Urdu. I am hoping to have a recitation from the Quran at the next Festival by Mr. Bush. Lessons are given to almost all the members on Sundays but I do not think much progress can be made with the majority of them. Some are too old and others cannot come here more than once a week and it is not much time in which to make very satisfactory progress.

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VIII. In the interest of the Mosque it is essential that a good deal of attention should be paid to secure an increaing number of converts in the neighbourhood of the Mosque, because, otherwise we cannot expect people to come for daily prayers from distant places. I have therefore devoted a good deal of my attention to the neighbourhood. The insularity of the British, the indifference to religion, the economic struggle of modern life, and the social barriers that separate us from the West present difficulties which are almost insurmountable and it is felt more in our neighbourhood than elsewhere and I fail to think of any satisfactory way of appoach to the hearts of the people here. It is a baffling question and we cannot do anything unless we come in contact with those to whom we want to preach the message of Truth. Sports seem to afford an opportunity and I asked Maulvi Muhammad Yar to become a member of a neighbouring Tennis Club and I understand that he tried to do so, but failed. Yet, I am not despaired. Last time, when I was here, I made friends with about 10 families in the neighbourhood and the relations that I established then are still as cordial and warm as could be. The young boys have now grown up, and not only do they come themselves to see me and talk to me but they seek opportunities to please me and serve me. They bring their young ladies as well whom they have met in my absence and some of them go so far as to confide in me where they would not confide in their parents. They have also brought new friends.

As an expression of neighbourly spirit, I sent the fruit of our garden to about 40 neighbours around us. I got very nice letters in reply. Now I am trying to visit them, if possible, by making appointments and will have an opportunity of knowing more about them but it does not look much. The speed seems to be terribly slow but I cannot yet think of any way to accelerate it.

X. I would like to mention here that to develop a feeling of fellowship and brotherhood amongst the members of our Community I have introduced a system of observing at least two socials on Sundays, as we cannot have dancing, music and other objectionable amusements. We have observed socials by telling funny stories and making short speeches and some sleight-of-hand tricks. The credit for all this goes to Mr. Biley.

Apart from this we had a special privilege, during the period under report, of enjoying a trip to the country side, through the generosity of Ch. Zafrulla Khan, who took us all in a bus to Guildford and we had a thoroughly enjoyable day for which I record my thanks to him.

XI. I may make special mention of the fact that as Friday is our most important prayer and as all our members cannot ordinarily gather on Fridays, we make a special effort on Good Friday, which is a public holiday and it is a matter of great satisfaction that members turn up in great numbers.

XII. During the year under report, 15 persons have joined our Movement by signing the form. Out of these I give importance to the following six :—

Mr. & Mrs. Cowen, who are a very educated couple and can write prose and poetry in English.

Mr. Dyer who is a young man full of devotion and enthusiasm for the faith. He pays his subscriptions most regularly.

Mr. Behar Din of South Africa, who took his M.B.,B.S. Degree from Scotland and has returned to South Africa.

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## NOTES AND COMMENTS

### Family Life in Russia

With the advent of Bolshevism in Russia the world has witnessed a series of innovations which has shocked its ideas, its temper, and its taste. Bolshevism is, in fact, a revolt against all received conventions, accepted standards and views. Its innovations in the domains of ecnomics, politics and sociology are all very far-reaching and not the least shocking of these experiments is the Bolshevik's conception of family life. We give below from *the Great Offensive* by Maurice Hindus the vast change that has come in the Communists' attitude towards family life. He writes:—

> "To these girls, and their number in Russia is legion, the family has lost many of its old functions and purposes. It is no longer an economic or spiritual entity. It is no longer a world in and of itself to build, to entrench, to exalt. It has no meaning as an independent body. It is indissolubly linked to the outside society and all its purposes. "My home is my castle," is an anachronism to them - an absurd and unworthy concept. They never think in terms of family tradition, family prestige, family glory, family exclusiveness. They deny that a family has a right to make its own tradition or perpetuate its own purposes. There is no such thing as "an old family," "an honoured family," "a great family," in their vocabulary. The family to them is like a river that feeds the sea and something bigger and more all-embracing than itself. All talk of family pride has vanished from their consciousness. There is pride in social origin. But social origin means not the name or the fame but the *occupation* of your father or your grandfather, and how these new people in Russia dread and detest the very notion of having had a father or a grand father who bought cows, sold dry goods, imported tea, ran a grocery store, or engaged in any form of private enterprise, which they call exploitation!"

### Woman in Germany

A dictator is nothing if he is not a revolutionary. Hitler is no exception to this rule. He has followed in the footsteps

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of Mustafa Kemal and Mussolini and has revolutionized the entire life of his people. The changes that he has brought about in the social life of the Germans are no less striking as those he has made in the politics of Germany Where the Bolsheviks have destroyed family life in Russia, Hitler has reconstructed it in Germany. The verdict of time and experience, we are sure, well be in Hitler's favour. Mr. Gordon Bolitho in the *English Review* describes the revolution that Hitler has wrought in the attitude of German women towards society. He says:—

> "The mothers are grateful for the refreshed interest Hitler has given to the life of the young. You can see it in their faces. It is no exaggeration to say that the expression on the faces of the women of Germany has changed from being forlorn to radiant in the past 6 months. There are brown foots to be cleaned and brass badges to be polished—the reactions are simple and not to be confused with anything so violent as militarism. The reactions are more domestic than that..... There are already less girls trying to be lawyers and doctors and journalists. The latter profession produced a fever among Communist German girls a year or so ago. The desire for physical fitness has not lessened. It is interesting to wonder what would have happened in Germany if Herr *H*itler had been a married man. The wives of the other dictators, Mussolini and Mustafa Kemal have had no apparent place in their husbands' schemes although Mussolini's picture of respectable and contented married life has had its influence on the Italian people Herr Hitler's irreproachable private life appeals to the mothers of Germany and, as much as the men, they see salvation in him. The younger ones have turned from their discontented life and have returned to the more womanly interest in obedience to his wish. It is significant that they have used their emanicapation, not to ape men more zealously, but to become women again."

**Persian Women**

After describing the changes that female life is undergoing under Hitler regime in Germany and under the Bolsheviks in Russia and the reaction that is taking place in the minds of not a few leaders of social thoughtin the West regarding men's

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attitude towards the fair sex it seems quite relevant and useful to give a brief description of the sort of life that woman in a Muslim country, Persia, is leading under a progressive but cautious Monarch. Mrs. O. A. Merritt-Hawkes after her very recent travels in Persia has contributed a very long article on Persian Women in the *Asiatic Review* for April, from which we take the following extracts:—

> "Persian city streets are far from gay, for nearly every woman wears the black *chadar*, a long garment of silk or cotton, a part fastened round the waiste in front like an apron and the rest draped over both body and head and held close round and over the face with one hand ..... Persian cities are often 200 to 300 miles apart, and until recently, there has been little communication, so that each has its own character. The women of Shiraz are comparatively gay and progressive, a few even have permission from the head of the police to go into the street without a *chadar*. In Bushire women are more conservative, wearing a black *rabendeh* and hiding even their eyes. The women of Ispahan are indeed well hidden ..... .....Tehran in its attitude to the *chadar*, as in many other ways, is far more progressive than the provinces. People in the provinces frequently have an idea that the majority of the women in Tehran go unveiled. The provinces don't know Tehran, and Tehran is not typical of Persia..... Persia has a Shah and a Government which, as a whole, want to modernize the condition of the women. So early as in 1933 a law was passed which greatly improved life. The law does not exactly state the age at which a girl may be married—that would have brought the law into serious conflict with religious law—but it is generally interpreted as beng sixteen. Marriage now has to take place in the office of a registered Mullah, where official papers are kept, and in the presence of a civil representative of the department. The ceremony is in Arabic. The new law also makes it compulsory for the man to get the permission of the first wife before he takes a second wife or *sigheh* (temporary wife) and a woman has to receive a legal statement from a prospective husband as to whether he is already married and see it in the presence of a Mullah, when the man must give evidence that he can keep two wives at the same standard as the first..... The education of the women is far behind that of the men

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because their schools are more recent, less numerous, and the standard is lower. Educated women can be teachers, nurses, and midwives..... In Persia as everywhere else in the world, women cling to religion more than the men, but only a few have an intelligent knowledge of their faith, as the majority cannot read the Quran. Many of the educated are ceasing to be devout, but only a few have become free-thinkers."

**Historical value of the Gospels**

M. Alfred Loisy has long held an assured place among the great biblical critics of modern times. He stands in the tradition of Renan, equally lucid in exposition, after the manner of his nation, and endowed, like Renan, with an historical imagination that never sleeps. To a long list of profound and scholarly works whose influence has been felt all over the Western World, he has brought the results of his life-long investigations to a focus in two notable books, *La Religion d' Israil* and *La Naissance du Christianisme.* Dealing with the historical value of the Gospels he writes in *La Naissance du Christianisme* as follows. The translation we have taken from the April number of the *Hibbert Journal* :—

"The tradition which has preserved for us the memory of Jesus was, in its origin, entirely other than historical: at the very first it was the tradition of a faith, and almost immediately afterwards the tradition of a cult, which grew more fervid as it developed to the deification of its object. In a word, memory was transfigured into faith and adoration. *Strictly speaking the Gospels are not historical documents* They are liturgical catechisms containing the cult, legend of the Lord Jesus Christ; they announce no other content and claim no other quality. *Even the teaching attributed to Jesus has been built up to meet the needs of the Christian propoganda,* for the edification of the first communities or again, and especially in the fourth Gospel, to elaborate the mystic theory of Salvation by Jesus Christ. One cannot pretend that, behind all this work of faith, the real traits of Jesus, his own doings, and the exact circumstances of his preaching and death are to be recognized clearly cut. What the historian here comes into direct contact with is the faith of the first

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generations and the intensity of their devotion to Jesus the Saviour"

**Some results of Compulsory Sterilization**

The Nazi Germany has passed a law which renders a person liable to compulsory sterilization who is suffering from mental deficiency, schizophrenia, manic depressive psychosis, deaf mutism, and severe alcoholism. Dr. Edward Mapother, M D., F.R.C P., is a very severe critic of Nazi methods in this respect. In the April number of the *Eugenics Review* he gives his opinion about compulsory sterilization as follows:—

"I am given to understand that the results already seen in Germany even in anticipation of the law which became effective on January 1st, show the disastrous effects of compulsion. This renders liable to sterilization every non segregated person suffering from amentia, schizophrenia, manic depressive psychosis, severe alcoholism and certain rare conditions. It makes it obligatory upon every doctor diagnosing one of these conditions, even in consultion outside an institution, to notify the case just as a doctor is obliged to notify the infectious diseases here. Such notification, if the patient is not segregated, must be followed by examination at a court composed of a judge and two doctors, with a view to sterilization. At the same time there has been passed a law legalizing castration of criminal sexual perverts.

The results of this legalization are briefly these. The two laws are being confused and sterilization is being regarded as punishment. Diagnosis in private practice is being entirely falsified. Patients with mental disorder are being frightened out of recognized institutions and are being treated in secret wherever this is possible. All inquiry as to heredity is impossible and accurate information upon which scientific practice might be based is becoming unobtainable.

# The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
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